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Woman's Foreign Missionary Society
PRESBYTERIAN CHURCH IN CANADA
(Western Division).

# MISSIONS IN AFRICA.

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AFRICA, the cradle of Art and Science, the early home of Christianity, the land of the Pyramids, the birthplace of the Negro, the grave of the Missionaries, with its dense forests and trackless deserts, occupying nearly one-third of the habitable globe, is the continent toward which the eyes of the commercial nations of the world are looking with avarice and jealousy of each other, and those of Christendom with expectation, sympathy and intense interest. Until lately little was known of Africa. Indeed it is not so very long ago since this part of his geography was the school boy's Paradise. He knew

the Mediterranean Sea lay to the north and that the southernmost portion was called Cape Colony. He knew Egypt lay to the north-east, and he could even tell the name of its principal river, though he was very glad indeed the source of that river had not yet been discovered. He hoped it never would be at least during his school days. It was one fact less to be committed to memory. South of the Great Desert was a blissful blank supposed to be rich in gold and ivory, apes and slaves. There were no countries partitioned off, no bewildering lists of lakes and rivers to be remembered—Stanley Falls, the Victoria and Albert Nyanza, were, to him, sealed history. To-day the lot of the school boy is much harder. Through north and south, east and west, threads of exploration cross and re-cross each other in every direction ; and though they have not yet woven themselves into a closely knit and complete web of geographical knowledge, still Africa, in this latter part of the nineteenth century, hides few mysteries from the modern map-maker. What taxes his patience still further is that the country is a congerie of nations—being divided among Great Britain, France, Belgium and others, with but beggarly scraps left here and there to the ancient possessors of the soil.

Formerly it was the custom to steal the Africans from Africa. It is now the fashion to steal Africa from the Africans.

According to latest procurable accounts, the divisions stood as follows :—

France, with Madagascar, had a proprietorship of 2,783,950 square miles, with a population of 22,010,000.

Great Britain stood next, with an area of 2,462,436 square miles, population 39,836,000.

Portugal claims 909,824 square miles, population of 5,518,000.

Turkey with Egypt and Tripoli has 836,000 square miles—population of 7,980,000.

Germany, 831,000 square miles—population 5,511,000.

The Congo State, acknowledging the protectorate of Belgium, has 827,000 square miles—population 15,000,000.

Spain has 246,757 square miles—population 444,000.

Boer Republic has 163,000 square miles—population 810,000.

Liberia has 37,000 square miles—population 1,050,000.

The unappropriated land is somewhere in the region of 2,023,583, with a population of about of 24,000,000.

By this table it will be seen that England stands first in point of population, having 16 to a square mile, against 8 to a square mile of France, and as the political situation is changing every day it is impossible to state with absolute accuracy what the relative position may be at present. Even while I write, the following acquisition is announced in our daily papers :—

"Britain has concluded a treaty with Belgium, whereby Belgium cedes a narrow strip of territory in Central Africa to Britain, to connect British South Africa with British North-east Africa, and the head waters of the Nile. In other words, Britain now possesses a path of her own from the southernmost point of Cape Colony, the south of Africa northwards, through the entire continent to Egypt and the Mediterranean Sea. It is easy to see under what flag most of that big continent will be sooner or later—probably sooner."

Mr. Cecil Rhodes has been busy lately painting the map red. Since the Chartered Company came into existence the red has pushed its way up to lakes Nyassa and Tanganyika—taking the pick of the land as it goes—pushing aside the green of Germany and the blue of Portugal, and any other desirable stretches of country which map-makers had agreed to assign to other nationalities. Indeed, the candid Briton is forced to the conclusion that there is nothing more towering than the rapacity with which England appropriates land in foreign countries.

On the whole, however, the protectorates established by the superior nations must be regarded as in the line of progress—as a means of developing the commerce of the world—federating the nations, upraising the fallen, stopping internecine strife, and preparing a highway for the Missionary of the Cross.

To tell the progress of discovery would be impossible in the limited space of this paper—800 explorers are estimated to have entered the field of African exploration, and 600 are said to have lost there lives there, or have died shortly after returning home.

Physical conditions, however, seem to have blocked out certain spheres for exploration, which for the most part centre about the chief rivers, and fall into two periods. The first is that of isolated exploration between 1788 and 1850; the second is that of linking the results of these discoveries.

During the first period up to 1830 the Niger was the main object of attention. During the next 20 years some progress was made in the Nile territories and Southern Africa. During the second period, between 1850 and 1872, the problems of the Nile, Zambezi, Sahara and Soudan excited great interest among explorers.

Since 1877 the region between the Congo and Soudan, akes Tanganyika and Nyassa, with Somali lands, have afforded the largest areas of discovery. Merely to mention the names of the men who have been associated with these discoveries would be tedious. Such pioneers, however, as Mungo Park, Horneman and Barrow deserve the gratitude of those who succeeded them for their valuable contributions to geographical knowledge. Then associated with the discoveries of lakes Tanganyika and Victoria and Uganda, come Burton, Speke and Grant.

To say anything worthy of such a brave true-hearted Christian explorer and missionary as Livingstone, would be to devote more time than is expedient at present. To say that he braved the Kalahari Desert in 1849, discovered lakes Ngami, Shirwa,

Nyassa and others in the Eastern Section, and shortly after that mighty fluvial system—of whose existence none had previously dreamed—the Zambezi. To say the world is mainly indebted to Livingstone for a knowledge of the fact that the interior of Africa is not a desert but a land of enormous possibilities, is to say very little of what Livingstone did for Africa and the world. But for him, Baker, Speke, Grant and Stanley might never have seen Africa. To him we owe it that the slave traffic in its most revolting forms is so nearly suppressed, that it is now a matter of a very short time until this dark stain shall be a thing of the past. The opening up of new country was, to Livingstone, matter for congratulation only so far as it opened a prospect for the elevation of the inhabitants. It was to him but the preparation for missionary enterprise, and though he did not live to see the results of his labours—dying on his knees, with prayers for Africa on his lips—we owe it to this man, who like his great Master, gave himself up for a lost, degraded race, that his death should not be in vain.

The work of Stanley and Sir Samuel Baker, lately gone to his reward, are too fresh in the minds of readers to require notice here. Through their untiring efforts, added to what others had done, the Congo and the Nile have yielded up the secrets of centuries. The rapid opening up of these enormous stretches of country, and the marvellous way in which civilization and Christianity are bringing light and hope and liberty to the African races, are adding thrilling chapters to the history of the world. The telegraphic communication which is, one may now say, continuous from Bechuana and Mashona land along the way of the lakes to Uganda and down the Nile Valley to Alexandria—together with its 4,000 miles of railways and surveys for twice as much more —all these may be said to have done more to reclaim the Dark Continent in the last 30 years, than had been done in the previous 30 centuries.

Africa has an area of 12,000,000 square miles, with a population of from 150,000,000 to 200,000,000, or one-seventh of the whole world.

Of the Island of Madagascar, lying east of South Africa, I omit any description. The history of that vast insular country, occupying 230,000 square miles, both politically and religiously is of so interesting a character, that an entire paper would barely suffice to do it justice, and I pass on to speak of the people of the great African Continent, for whom so much, and yet so very little philanthropic work is being done.

From the shores of the Mediterranean to about 20° north latitude, the population consists largely of tribes not native to the soil originally, but of Arabs and Turks planted there by conquest, with a considerable number of Jews, and the more recently introduced French.

From 20° north latitude to Cape Colony, tribes commonly classed under the title of Ethiopic or Negro family are found, though many depart widely from the peculiar physiognomy of the Negro. In the Cape Colony and on its borders the Hottentots form a distinct variety closely resembling the Mongol races of Asia. They have the broad foreheads, high cheek bones, oblique eye and dull, yellow complexion of the Mongol. They are a lively, good-humored people, by no means wanting in intellect, but, up till lately, they have been subject only to harsh treatment. Under British protection, however, they have shown themselves not unworthy of kindness.

The Kaffirs, who occupy the greater part of South Africa, are a strong, muscular, active people, much addicted to warfare and plunder. They are all pastoral, keeping large herds of cattle, live in well-built houses, cultivate the ground carefully, and seem capable of entire civilization.

The Berbers are a people inhabiting the banks of the Nile, below the southern boundaries of Egypt, for several hundreds of

miles. Nearly all who are not Arabs in Tripoli, Tunis, Morocco and Algiers are Berbers. These people are a nation of great antiquity, and from the times of earliest history have been spread over the same extent of country as at present. They are an athletic, strong-featured people, very abstemious, professing the Moslem religion. They are divided into a great many tribes, with every variety of feature and complexion. The Ethiopian division, too, presents many striking differences—their color exhibiting all the varieties between ebony black and yellow brown. The true negro type is particularly distinct in Guinea where they are very black. The Ashantees, who surpass all their neighbors in civilization, are said to be more like Indians than negroes.

The habitable parts of the Sahara are possessed by tribes who live in tents and remove from one place to another. From twenty to one hundred of these tents form an encampment governed by a Sheik of their own tribe. They are a daring set of people, not restrained by any scruple in plundering, ill-treating and even killing people not of their own faith ; but to such as are, they are benevolent and hospitable. They are a fine race of men—tall, straight and handsome. They live chiefly on tribute exacted from all caravans traversing their country.

The languages spoken by the people are legion. As a general rule the Arabic is the language of the sea-coast, from the Delta of the Nile to the Straits of Gibraltar and down to the mouth of the Senegal. The Berber is an inland language. Then there are the Zulu, the Signamba, the Congo, the Swahali and scores of others. Moffat, Boyer, Wilder and others translated the Bible into several of these languages, and found some of them to be apt exponents of every variety of human thought, with an unlimited vocabulary and a structure of unsurpassed symmetry.

Commercially, Atrica is a very valuable country. It has long been known to be rich in gold, diamonds, ebony and ivory.

The gold and diamond mines are being steadily worked, giving employment to thousands of men and yielding rich returns. Parts of it, too, are exceedingly valuable as a grain-growing country. In Basuto Land alone, last year, the output of grain was valued at £250,000. All these considerations are powerful arguments to the commercial nations of the world to go and possess the land ; but to Christain men and women, whose hearts go out to our Pagan and Mohammedan brothers and sisters, groaning under the yoke of Islam, the curse of the slave trade, the cruelties of witchcraft, human sacrifices, fetishism, and all other superstitious horrors ; to Christians, I say, commercial considerations are but as dust in the balance compared with one human soul. The writer, speaking a few years ago to an enthusiast in Home Missions, alluded to the great needs of the sons and daughters of Darkest Africa. "Yes," he replied, "they have souls it is true ; but," he added, after a lengthy pause, "that's about all they have."

In refutation of this, I would like to mention a few instances of what the grace of God has done for some of these native Africans. Khama, the refined and Christian ruler of Bechuana Land, is pronounced by the *Review of Reviews* to be the most distinguished trophy of Christian Missions of modern times. He has lately instituted a prohibitory law which is enforced all over his kingdom. Spies are stationed on its borders to report any infraction of its laws. He has even put a stop to the manufacture of native beer. Here is prohibition that prohibits. He has lately built a church at his new seat of Government, Palapore, seating 5,000 people, at a cost of $13,000, all subscribed by his people. British officials find him very helpful in their efforts to extend telegraphic communication and railroads, and in the development of South Africa generally. Some of our Canadian law-makers might very profitably study in the school of this African savage.

The name of Bishop Crowther, a native slave, emancipated, converted, educated and consecrated to preach the Gospel, will ever stand connected with the Niger region and mission. "The Lord shall count when He writeth up His people that this man was born there."

Prof. George Grenfell, who has visited all the tribes along the Congo, says that "when natives can be found uncontaminated by the vices of civilization, they show sterling qualities, and can stand their ground before the white man. There is a vitality of race-power about them that is going to make them take their place some day among the nations of the earth." Prof. Smith says: "80,000,000 natives of Central Africa are as good stuff to make men and women of as were the ancient Britons, of England."

The transformation among Christianized Zulus and Hottentots is something marvellous. A glance at what missions have done will perhaps be the best reply to the taunt that Africans are incapable of being christianized or civilized. To give a complete account of the missionary work going on in this land would be utterly out of the question in the limited time at my disposal. The subject must necessarily be treated cursorily with many gaps which you will readily notice.

Beginning with South Africa, because it has now become a strong centre of missionary activity, we find that in its resources and societies there is no other part of Africa equal to it.

Cape Colony is entirely Protestant, the various churches established there being in a great measure self-supporting.

The Hermansburg Mission, of which the present missionary, Mr. Jansen, has been there since 1863, has a membership of 500. In the course of his ministry, Mr. Jansen has baptized over 1,000 converts. They have lately built a church, costing $1,350, of which $500 have been subscribed by the natives in addition to their labor.

The Moravian Mission has, in South Africa, a membership of 3,352 with 1,300 adherents. In the mission of Kaffraria in Cape Colony, out of 600,000 Kaffirs 150,000, have been baptized. Out of 50,000 in Zululand, 2,000 are Christians. In Pondoland out of 150,000, 3,000 are Christians. In Basuto Land the French Mission has 17 stations, 128 out stations, 5 superior schools, 129 primary schools, with 243 native workers, 7,900 church members and 4,543 candidates for membership. There are 8,000 children on the school-roll and 700 young men training for teachers or in industrial institutions.

The Berlin Society has gathered 11,456 church members in South and East Africa.

The Rhenish Society has in Namaqua Land, after one half century of work, 10 stations with 2,000 communicants and 5,000 native Christians.

In the Wesleyan Mission in South Africa there are 30,000 Kaffirs who are professed abstainers.

The newer organization, the Cape General Mission, which is non-sectarian, dates from 1889 in which year 6 missionaries were sent out. Now there are 58 stations extending 1,200 miles inland from Cape Town, where Europeans, Africans and Malays are ministered to. They have among their institutions, a Deaconesses' Home, a Nurses' Home and three Sailors' Homes.

The missions in South Africa have been classified as follows:

(*Missionary Review, Oct. 1892.*)

Dutch Reformed Church, 298,000 adherents, of whom 200,000 are Europeans.

English Church, 139,000 adherents, of whom one half are Europeans.

Methodists (of all kinds), 139,000 adherents, of whom 22,000 are Europeans.

Independents 66,000, Presbyterians 32,000, Roman Catholics 7,000.

In East Africa, I mention only the societies at work.
The Universities' Mission has 12 stations.
The Established Church of Scotland 5 stations.
The Free Church of Scotland 1 station.
The London Societies have 3 stations.
The United Methodists have 3 stations.
The German Protestants have 5 stations.
The Church Missionary Society has 2 lines of missions. The first has its basis at Mombasa with 8 stations. The second stretches from Zanzibar to Uganda with 9 stations.

In 1875 came Stanley's challenge to Christendom to send a mission to Uganda. The one Church Missionary Society established in answer to that call has, in 1894, multiplied to 50. Bishop Tucker says that in the last few months 40,000 reading sheets—translations of parts of Scripture—have been sold, and, as this means an average of 6 person to a sheet, the inference is that 240,000 people in Uganda are learning to read.

On the west coast of Africa, in the great Congo land, it is estimated that through 12,000 miles of coast and river line, towns and villages are approachable by missionaries. Twenty years ago the natives of Congo had never seen a steamer, now a fleet of 20 ply the Upper Congo.

Dr. Guiness says : "I don't know a more hopeful mission under Heaven than the Congo. The interior is healthy because it is high-land." He thinks the great mortality among missionaries has been because they keep to the coast which is malarious. Some of the societies at work there are the American Baptist, the Congo Mission, the Bishop Taylor and the French Evangelical of Paris.

There are 30 Baptist churches in the little republic of Liberia. The president, himself, is a Baptist, and where, a few

years ago, $10,000 a year were given to the work there, now 8,000 church members contribute $20,000 yearly.

In North Africa we find that the United Presbyterians of America began work in Egypt, in 1868, which now reaches 189 centres, with about 4,000 communicants, and extends from Alexandria to Assouan, a distance of 700 miles. The Church Missionary Society has 3 schools for girls in Cairo and the Established Church of Scotland has 2 in Alexandria. The North African Mission has, in all, about 80 stations in Tunis, Tripoli, Algiers and Morocco. There are 4 state-paid churches in Algeria—Protestant, Jewish, Catholic and Moslem—none very flourishing, as under the circumstances might be expected.

Railways extend east and west from Algeria and even to the desert on the south, leading one to think of Isaiah's words as being fulfilled in a way of which, perhaps, the prophet never dreamed: "Make straight in the desert a highway for our God." The Atlas Mountains are being pierced with tunnels for the locomotive.

The early Christian church of North Africa has many a name of historical importance. Origen, the great preacher and writer of Alexandria; Tertullian, the Christian Apologist and defender of the faith; and Athanasius, whose name, says the Rev. John Rutherford, will be had in everlasting remembrance for the magnificent stand he was enabled to make on behalf of the glorious truth on which human salvation depends, of the true and eternal deity of the Lord Jesus Christ.

We read in the Acts that "a man of great authority under Candace, Queen of the Ethiopians," was brought to a knowledge of the truth through the instrumentality of Philip. He had come from the modern Khartoum, where the brave, Bible-loving Gordon died a few years ago at the post of duty, and Christian hearts can never forget that it was Simon, a man of Cyrene,

who assisted our Saviour to bear the Cross, when His strength was exhausted. 'Him they compelled to bear the Cross.'" These early churches of North Africa waxed cold in their love, and forgot their duty to Christ, and divine retribution followed in the form of the scourge of Mohammedanism.

It is said that not one Arab woman in Algiers is able to read —hence the Gospel must be spoken to them. This is easily accomplished however by lady missionaries who may visit Arab ladies in their own homes. No man is allowed to enter the houses of the Arab women.

An interesting fact, and one which calls aloud to the Church of God to send the Gospel to North Africa, is that there exist to-day among the Berbers' customs which have come down to them through twelve long centuries of Mohammedanism, and which tell of the time when they were a Christian people. For example, the Berber women refuse to wear a veil over their faces—a custom universal among Arab women. Certain of their tribes, too, observe their Sabbath, not on Friday the Mohammedan Sabbath, but on the Christian Sabbath, or Lord's Day. They observe Dec. 25th as a feast called the Moolid or Birth. The mark of a cross is tatooed on the foreheads of many of the boys and men at Biskra and other places. One such, who spoke a little English, on being asked what it meant, answered in one word "Jesus." May the day soon dawn when the Cross of Christ will not be written in ritualistic fashion on their foreheads, but shall become the inspiration of their hearts.

Morocco, Algiers, Tunis, Tripoli and the great unexplored desert—from Egypt to the Atlantic, from the Mediterranean to the Niger and the Congo—these countries with their millions now under the sway of the false prophet are gasping for the Gospel, and well may Christian hearts use the prayer of Abraham "O that Ishmael might live before thee."

The vast Sahara is practically unexplored. No herald of the Cross has yet penetrated that strange wilderness of sand to tell the wandering descendants of Ishmael, the story of the Cross. Still, we believe, the time is not far distant, and may we help to bring it about with our prayers, our means, ourselves if need be, when

"Arabia's desert ranger
To Him shall bow the knee
The Ethiopian stranger,
His glory come to see."

How dark after all is the picture? After all the statistics, which may seem encouraging as well as tedious, have been gathered in—what remains? Africa is still, alas, the most destitute of all the continents in religious teaching. All Europe could be put into an area of Central Africa, which has not a single missionary, or an area of nearly 4,000,000 square miles without the sound of the Gospel, with from 60.000,000 to 80,000,000 of immortal souls! Can we picture to ourselves this entire Dominion of Canada without a solitary religious teacher. When we have done that, then try to imagine a population from twelve to sixteen times as great who have never heard of Christ, and you have the condition of Central Africa, Darkest Africa indeed!

Even on the West African coast, where missionaries are at work, the habitations of cruelty still abound. Near Lagos lately, 200 human beings were offered in sacrifice. Christian countries have introduced 70,000 gallons of rum to every missionary. The Secretary of the Chicago Congress on Africa says, "Christianity and European influence go to Ethiopia as she stretches out her hands unto God, with the Bible in one hand and the rum bottle in the other." In 1889, a World's Congress met at Brussels explicitly to suppress the slave traffic

and choke the trade in rum. For the first time in the history of nations, Mohammedan governments took council with Christian powers as to the wrongs wreaked on Africa by each. Trade interests rallied to the support of the rum traffic, though the powers made a genuine effort to grapple with the question. One valuable result, however, is that British chartered companies in South Africa are obliged to embody prohibition in their charters. In the Kimberly diamond mines, where some 20,000 heathen are at work, liquor is strictly prohibited.

What a thing to be sorrowed over, is the fact that trade which is so valuable a civilizer almost invariably meets the aboriginal nations with itsworst side. Rum, opium, gun-powder, and, at best, flimsy cloth and tawdry beads, are exchanged for valuable ivory, ebony and other native products at an advantage of often more than one thousand per cent. to the so-called superior nation's traders, not sent by the Lord but drawn by greed of gain, and who basely misuse their higher civilization to plunder the poor heathens.

The missionary, on the other hand, applies his energies both to civilize and christianize. He teaches the natives how to build better houses within their means. How to build wells in the parched country, as Paton did in the New Hebrides, and with such results on their minds and hearts that they might sing in the words of the English Church litany: "O, ye wells, bless ye the Lord, praise Him and magnify Him forever." He teaches them, in short, how to pursue any of the callings which are within the range of their capabilities.

The motto of the Woman's Foreign Missionary Society, *The World for Christ*, necessarily forces upon me the fact that this vast continent, with its 80,000,000 of Pagans and Moslems in its central part, is as yet untouched by missionary help from our Presbyterian Church. Can the Presbyterians of Canada

make no further sacrifice so that our Foreign Missionary Socicty may at least touch the fringe of the garment of missions in Africa? Let us give to ourselves to-day, as in the sight of a just God, a strict account of our stewardship. Are our expenditures in the cause of missions in any degree proportioned to our expenses for ourselves, our dress, our enjoyments generally? To what extent are we enriching our spiritual natures at the needless expense of our perishing bodies that all for whom Christ died might be told this glorious truth? Is it not true that our style of living is constantly getting more expensive—bringing, indeed, not always comfort, but added anxiety to the already cumbered housekeeper—but indulged in that our houses may be better furnished than our neighbors, and our children better dressed?

Let us entreat God, with strong crying and tears, to have mercy not only on the heathen but on ourselves and our shallow self-denials, and in answer to the cry of the enthralled women in heathen countries say—

"Take my silver and my gold,
Not a mite would I withhold."

Almost every society which has for its aim the salvation of women, is recognizing the great opportunities for usefulness opening on all sides by the ministry of healing; and the end of the nineteenth century has been signalled by the sending forth of fully equipped lady doctors, who have gone forth to battle with the ignorance and treachery of the heathen, teaching them the simplest elements of hygiene and sick nursing. Their value as missionaries cannot be over-estimated.

The *Missionary Review* for May, 1894, says: "In some respects Africa is a paradise for women missionaries. Indeed the work of one woman is valued at that of twelve men, since

they can go anywhere, even among the fiercest tribes, their motives never being questioned as are those of men." Should not this knowledge be an incentive to our Society to help in the uplifting of those of our own sex in this dark land, where sickness is so misunderstood and so cruelly treated; where, indeed, it is almost invariably supposed to be the work of demons? In some parts of Africa children are scored from head to foot "to let out the pain." Bishop Wiliam Taylor, at the World's Congress of Religions, said that he had seen women, when too feeble or ill to snare rabbits, catch fish, or do other work, strangled and burnt to ashes in the Congo district; but that after conversion he had seen sons carrying their aged mothers long distances in their arms to hear the Gospel.

The woe and sorrow and sickness and sin in the unchristianized portions of Africa are unutterable, and I entreat my sisters here to bear in mind that all this wretchedness weighs most heavily upon women. Which of us does not shudder at the thought of what she endures, exposed as she is to nameless barbarities in the "great pain and peril of childbirth," when her life is only too often forfeited to ignorance, superstition and cruel treatment. If she recover, in spite of these hindrances, it is only to continue to be the slave of man. I need hardly urge upon you, my sisters, the truth that these heathen religions degrade women, yes, many of them below the level of beasts. Women in Canada are sometimes ill-treated, but thanks to our blessed Christian religion, there is in our land a public opinion that makes for righteousness, and when she can no longer endure the cruelties of the wretch who has sworn to love and cherish her, she can appeal to the law to protect her; there is some sort of escape for her. But what hope has the heathen woman against her oppresser, where might is right? What escape is there for her? Does sickness mean

for her, as it does for us, careful nursing, skilled medical attendance, the ministration of loving hands, the consolations of the Gospel?

Though her skin is black, her habits filthy and her soul corrupt, is there any one to tell her that if she will do the will of God, Christ her Redeemer says she is His "sister and His mother?" When the pains of death take hold of her, can she say "Though I walk through the valley of the shadow of death I will fear no evil for Thou art with me!" Alas, no! her condition is too far removed from this for us even to conceive of. Truly the fields are white to the harvest, as never before in the history of the world. Ethiopia is stretching out her hands unto God; and, at the rate the heathen are dying every day, more than one and a half million in Central Africa must pass annually in one awful reproachful procession into the heathens grave, and to the heathen's eternity whatever that may mean.

"Is it nothing to you, O ye Christians?
Oh, answer me this to-day;
The heathen are looking to you
You can go or send or pray,
You can save your soul from blood-guiltiness,
For in lands you have never trod
The heathen are dying every day
And dying without God."

The reports we are constantly receiving from our missionaries in heathen lands of the power of the Gospel to transform, even the lowest cannibal men and women, whose intellect seems besotted almost below the brutes, into human, lawabiding, zealous, consecrated sons and daughters of God—this Gospel which teaches men the sacredness of the marriage relationship, and that their wives were given for help-meets, not for beasts of burden—this Gospel which gives to mothers a loftier idea of motherhood, which transforms them into living epistles of itself—

should not these reports make Christian people feel a thousand-fold repaid for all they have done and are doing for missions? The Church is at length beginning to realize that in her future warfare, with error, her missionary work must and will furnish the most convincing and incontrovertible argument for her faith. May the great Church of Christ on earth go still farther until she realize, and act upon the realization, that her power or weakness, is it too much to say her life or her death, are to be determined by her obedience to the great commission: "Go ye into all the world and preach the Gospel to every creature."

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